

1140
Seasonable Advice in quarrellsome Times.

A
SERMON

Preach'd in the Parish Church of
St. Edmund the King,

On Wednesday March 15. 1709.

BEING THE
FAST-DAY.

By **THOMAS LYNFORD, D. D.**
Rector of the united Parishes of *St. Edmund*
the King, and *St. Nicholas Acons*, and Chap-
lain in Ordinary to Her Majesty.

Published for the Use of his Parishioners.

L O N D O N,
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To the Parishioners of St. Edmund the
King, and St. Nicholas Acons.

Kind Friends and Neighbours,

IF the malicious Pamphlets (which are so plentifully dispersed throughout the Kingdom, on purpose to set us together by the Ears) will allow you time for it, I earnestly entreat you, at your Leisure, to cast an Eye upon the following Discourse, which being lately preached only to some few of you, is now made publick for the Benefit of all.

I am not so vain as to imagine, that any thing which I can say should be sufficient to allay those Heats and Animosities which are now become universal, and must needs prove of fatal Consequence to the Nation at the last, unless, by the Wisdom of our Superiors, something can be done to lessen and extinguish them. But you being my particular Care and Charge, I think it my Duty to do what I can to preserve you from the general Contagion, and to prevent, if it be possible, those Heart-burnings and Quarrels amongst you, which are too visible and common in most places.

Be pleas'd therefore friendly to accept what, if carefully perused, will I persuade my self, be somewhat useful to you upon this Occasion.

Especially, if you are so wise as to add to your serious Repentance (a Duty so absolutely necessary in these times of Difficulty and Danger) your fervent Prayers, that God will vouchsafe to infuse into your Hearts, the Spirit of Meekness and Love, of Peace and Concord.

And so kind to me, as to beg a Blessing upon the weak, but well-meant Endeavours of,

Dear Friends and Neighbours,

Your faithful Minister and

Humble Servant in Christ Jesus,

THO. LYNFORD.

Jer. V. Ver. 29.

Shall I not visit for these things, saith the Lord?

THE Prophet, both in the foregoing Chapter, and in this out of which I have taken my Text, gives an Account of God's Intentions to deal severely with his own People the *Jews*, upon the Account of those continued Transgressions which they had been guilty of.

They had been rebellious against him for a long Time; but yet God was so merciful as not to sweep them away by a sudden Destruction. For he gives them early Notice of his Wrath being kindled against them, and at the same Time puts them in a Way how to escape it. He sets before them a large Catalogue of their Offences, and mixes with it a Description of those Judgments with which he threatens to consume them. And then gives them their Choice, whether they will forsake the former, or endure the latter. All which is briefly comprehended in the Words of my Text; *Shall I not visit for these things, saith the Lord?*

These Words are twice repeated in this Chapter, on purpose to awaken within an obstinate People a serious Sense of their Impieties, and to justify God in the Resolutions which he had taken up of utterly destroying them, if they did not by a timely Repentance return unto him.

As will fully appear, if we enquire,

- I. What is meant by *these things*.
- II. What by *visiting for them*.
- III. If we consider the Manner of God's expressing his Intentions, which is by way of Question: *Shall I not visit for these things?*

I begin with the *first*: What is meant by *these things*. Now this is a large Subject, and implies the Breach of all God's Commandments. As we shall find if we reflect upon those wicked Practices, which the *Jews* in this Chapter are mentioned to have been guilty of.

Now they are represented, *Ver. 7.* to have been guilty of Idol-worship, and to have served more Gods than one. *Thy Children have forsaken me, and sworn by them that are no Gods.* And *Ver. 19.* *Ye have forsaken me, and served strange Gods in the Land.*

Although God had given them such severe Cautions against Idolatry, and had taken such Care to have it extirpated several Times; yet it was again set up amongst them, and publick Temples were opened for the Worship of what was not God. And as this was a Breach of the two first Commandments; so what is mentioned, *Ver. 2.* was a Breach of the Third. *And though they say the Lord liveth, surely they swear falsely.*

They made no Scruple, it seems, to take God's Name in vain, but impudently called him to witness what they knew to be notoriously false. And as they thus violated the Laws of the first Table, so shall we likewise find them to have offended against those of the Second. For God saith, *Thou shalt do no Murther*; but these, as it is expressed, *Ver. 26.* *Lay wait as he that setteth Snares, they set a Trap, they catch Men.*

God saith, *Thou shalt not commit Adultery*, but these, as we find, *Ver. 7, 8.* *Committed Adultery, and assembled themselves by Troops in the Harlots Houses. They were as fed Horses, in the Morning: every one neighed after his Neighbour's Wife.*

God saith, *Thou shalt not steal*; but these *Mens Houses*, (as we have it *Ver. 27.*) *like a Cage full of Birds, were full of Deceit, and therefore were become great, and maxen rich.*

Neither were these the Crimes only of a few, and those perhaps of the meaner and more ignorant sort. No, the Contagion was spread far and near, and all Orders of Men were guilty of the same wicked Practices. *Run ye to and fro (Ver. 1.) through the Streets of Jerusalem, and see now, and know, and seek in the broad Places thereof, if ye can find a Man, if there be any that executeth Judgment, that seeketh the Truth, and I will pardon it.*

And

And *Ver. 4. Therefore I said, surely these are poor, they are foolish, for they know not the way of the Lord, nor the Judgment of their God.*

Ver. 5. I will get me unto the great Men, and will speak unto them; for they have known the way of the Lord, and the Judgment of their God; but these have altogether broken the Yoke, and burst the Bonds.

High and low, rich and poor, Magistrates and People, were alike involv'd in the same Guilt. And (which was still a greater Aggravation of their Wickedness) all this happened when God had taken the most effectual Course to reclaim them.

He had bestowed great Mercies upon them, for he had fed them to the full; as we read *Ver. 7.* but they had made no other Use of his Blessings, than to promote the Gratification of their wanton Lusts. He had warned them often of his Intentions to destroy them; but his Prophets were become as Wind unto them, *Ver. 13. They belied the Lord, Ver. 12. and said, it is not he; neither shall Evil come upon us, neither shall we see Sword or Famine. Nay, he had actually stricken them, Ver. 3. but they refused to receive Correction. They made their Faces harder than a Rock, they have refused to return.*

And well then might God, after such an open Breach of his most righteous Laws; such an universal Apostacy from him; such a Deafness to all his Invitations to Repentance; such an Abuse of his Mercies; such an Incurribleness under his Judgments, ask, as he does in the Words of my Text; *Shall I not visit for these things?*

As will best be understood if we inquire in the second Place, what is meant by *visiting for these things.*

Now God is in Scripture described to visit any People these two ways.

1. In Mercy; when God designs to show some particular Favour to any Nation. Thus Joseph, upon his Death-Bed, tells his Brethren, *Gen. 50. 24. That God would surely visit them, and bring them out of Egypt, into the Land which he swear to Abraham, to*

Isaac, and to Jacob. Thus David begs of God, Psal. 106. 4. To visit him with his Salvation.

2dly, In Judgment, when God is angry with, and designs to punish any People for their Obstinacy in sinning against him. And this is the Visitation which the Prophet here speaks of; as appears from those following Words; *Shall not my Soul be avenged on such a Nation as this?*

Now this kind of Visitation implies these two things.

1. A strict enquiry into the Behaviour of a sinful People.

2. The Execution of a severe Sentence upon them.

First, When God visits any People, he makes a strict Inquiry into their Behaviour and Carriage towards him. He does not punish them at a venture, without taking any Cognizance of their Actions, without impartially examining whether they deserve it from him. Humane Judges may, out of Malice and Envy, out of Passion and Prejudice, condemn the Innocent with the Nocent, without so much as giving either a fair Trial, or hearing what they can say for themselves. But the great Judge of Heaven and Earth is more upright, and more merciful in all his Ways.

Although his Knowledge is so vast and comprehensive, that at one View he sees the Secrets of all Mens Hearts, and knows what they deserve from him: Yet we find him described as one who is pleased to deal with us after the Manner of Men: As one who condescends so far as to proceed by way of legal Trial; and to give us the Advantage of making the best Defence we can for our selves.

This we find expressly set down in the Case of Sodom, Gen. 18. 21. *I will go down and see, whether they have done altogether according to the Cry of it which is come unto me.* As if when Sinners were to be punished, God was not willing to trust, even his own Omniscience, but earnestly desired to find, if it had been possible, matters to be otherwise than he knew them certainly to be.

Thus

Thus *Isaiah 43. 26. Put me in Remembrance, saith God, let us plead together, declare thou that thou mayest be justified.* As if he should say, ---- “Produce all thou can’st say on thy own behalf, show me wherein I don’t observe the exact Rule of Justice with thee. I should be glad to hear thee make any tolerable Excuse for thy self.

Such is God’s Pity and Compassion, that he will not punish the Sinner before he has made it evident to him that it is reasonable he should.

O my People, saith he, (Mich. 6. 3.) what have I done unto thee, and wherein have I wearied thee? Testifie against me.

Could any sinful Nation make it manifest, that their Sins were only Sins of Ignorance and Infirmitiy. Nay, that although they had for a long time sinned against Knowledge, and the clearest Dictates of Reason and divine Revelation; yet that now they had repented them of their evil ways, and were resolved to be more obedient for the future. God would suspend the Judgments he intended to inflict on them. And therefore he beforehand makes an Inquiry into their Behaviour, and will not strike unless he can demonstrate that they deserve to be smitten by him. But if upon a strict Examination he finds them to continue incorrigible, notwithstanding all the Means that are used to reclaim them, he then makes hast to execute his Wrath and Vengeance upon them.

Which is the *second* thing which I made *visiting* to imply.

God does not make an Inquiry into Mens Actions, with a Design to proceed no farther. But when he has given any Nation a fair Trial, and has made it evident, that they deserve to be punished, he will then pass Sentence, and immediately some severe Judgment or other is dispatched to execute his Vengeance upon them. This, as I have already hinted, is sufficiently expressed in the following Words, *Shall not my Soul be avenged of such a Nation as this?*

God does not call it his Nation, or his People ; but *such a Nation*, *Ver. 12.* A Nation that had wholly thrown it self out of the Almighty's Protection ; a Nation that had bid Defiance to the infinite Power of an incens'd God. To be thus left alone, and as it were separated from God's peculiar Care and Providence, is enough to set forth the dreadful Condition of any People. But when God is pleased to describe his visiting them by being avenged on them, this heightens their Calamity. For in such a Case God sets himself against them, as one who is resolved to have Satisfaction for the Affronts which he has met with from them.

But how far God, in the Case of notorious Sinners, resolves upon dealing severely with them, will more effectually be known by considering in the *Third Place*, the Manner of his expressing his Intentions : It is by way of Question ; *Shall I not visit for these things ?*

Under which is couched,

1. God's Unwillingness to destroy any People.
2. The Reasonableness of his being very severe with those who notoriously offend him.
3. His Readiness to forgive, notwithstanding their many Provocations, if they will repent and amend their ways.

1. This way of expressing himself ; *Shall I not visit for these things ?* denotes God's Unwillingness to destroy any People.

It is God's Property always to have Mercy ; and when he is about to bestow his Favours upon any People, he does it willingly and cheerfully. But when he is about to send forth his Judgments, and to ruine any Nation, he seems hard to be brought to it, and asks himself the Question, whether he shall do it or no.

Hence the Prophet saith of him, *Lam. 3. 33.* He doth not afflict willingly, nor grieve the Children of Men. And we find this business of punishing others to be called, *Isaiah 28. 21.* a strange Work, and a strange Act. God is by no Means in Love with it ; It seems

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to thwart his Inclinations, and he would be glad to be excused from it. His Power indeed is all-sufficient to crush any People in a Moment, but his tender Compassion renders him very loath to be thus employed, and he would feign have Sinners, by their Repentance, prevent his Judgments.

How shall I give thee up, Ephraim? Hos. 11. 8. how shall I deliver thee, Israel? My Heart is turned within me, my repentings are kindled together. There are great strugglings within God, before he brings himself to determine the Ruine of any People.

So much for the *first* thing which the Prophet's manner of expressing himself denotes; *Shall I not visit for these things?* i. e. I am in some doubt whether I shall do it or no.

2dly, This way of expressing himself denotes the Reasonableness of God's dealing severely with any sinful Nation; *Shall I not visit for these things?* i. e. It is very fit that I should visit; and that upon these following Accounts.

1st, To keep up my Authority, and to let the World see who is the Governour thereof.

2dly, To express my Hatred of Sin, and the Malignancy of its Nature.

3dly, To deter others from doing the like for the future.

1. It is very fit that God should deal severely with a sinful Nation, that so he may the better keep up his Authority, and let the World see who is the Governour thereof.

Did the World always continue after the same manner, and no considerable Alterations happened in it, we should be too inclinable to ascribe all things to chance, and to be forgetful of that divine Providence which intermixes it self in all humane Affairs. But when extraordinary Judgments happen, when whole Cities are on the sudden destroyed, whole Countries and Nations laid wast: These things, and things of the like Nature, constrain us to look up to Heaven, and to acknowledge that an Almighty
Power

Power must needs be concerned in such strange and wonderful Events. It is therefore absolutely necessary that God should sometimes give visible Marks of his Displeasure against any sinful Nation, that by this Means he may astonish the Minds of his Creatures; may beget within them an awful Reverence for himself, and force them to confess, that things do not happen by Chance; but that doubtless there is a God which judgeth in the Earth.

2dly, It is very fit that God should deal severely with a sinful Nation, that so he may the better declare his hatred of Sin, and give publick Testimony to the malignant Nature of it.

The Wiseman tells us, *Eccles. 8. 11. Because Sentence against a wicked Work is not executed speedily, therefore the Heart of the Sons of Men is fully set in them to do Evil. And these things thou hast done, (saith the Psalmist) and I kept Silence: and thou thoughtest that I was altogether such an one as thy self, Psal. 50. 21.*

So that should God suffer Notorious Sinners to go always unpunished, they would grow too bold and confident, and be apt to phansie that he did not dislike their Doings, since he took such little Notice of them.

And therefore he has no other visible way to let Mankind understand how much he abhors their wicked Practices, than by inflicting upon them now and then some Punishment, which may be as notorious as have been their Transgressions.

We may indeed from the Contemplation of his most Holy Nature, and from those threats, which he has denounced in the Scripture against Sin, be sufficiently convinced of his hatred of it. But this does not make so sensible an Impression upon our Minds, as when we see him publicly taking vengeance upon those who are guilty of it. And therefore, *Shall I not visit for these things?* i. e. it is necessary that I should visit a sinful Nation, that so I may make it evident, that I am of purer Eyes than to behold Evil, and cannot look on Iniquity so as to approve of it.

3dly,

3dly, It is very fit that God should deal severely with a sinful Nation, that so he may deter others from affronting him after the same manner.

Altho' God's Vengeance may happen to fall but upon one Corner of the Earth; yet it is designed to have a good effect upon all the rest. Publick Judgments are as so many Proclamations to all that don't suffer by them, as well as to those that do, to bid them repent, and amend their Ways, least the same severe Sentence go forth against them.

Thus St. Jude tells us, v. 7. That *Sodom and Gomorrah, and the Cities about them, giving themselves over to Fornication, and going after strange Flesh, are set forth for an Example, suffering the Vengeance of eternal Fire.*

And the Apostle St. Paul discoursing of the Judgments which fell upon the *Israelites* so many Years before, saith, 1 Cor. 10. 11. *Now all these Things happened unto them for Examples, and they are written for our Admonition, upon whom the Ends of the World are come.* And therefore the Prophet *Isaiah* seems to desire, that for the Benefit of Mankind, God would be sometimes severe with Sinners. *Isaiah* 26 9. *For when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.*

Whether therefore we consider the keeping up a Sense of God's Authority in the World, or his publicly declaring his hatred of Sin, or his deterring others from sinning against him, it was fit and reasonable that he should visit for these Things.

I proceed to consider the *Third* thing hinted to us in the manner of God's expressing himself, viz. His Readiness to forgive Sinners, notwithstanding their many Provocations, if they will but repent and amend their ways. *Shall I not visit for these Things?* i. e. I have not yet absolutely determin'd it, it is still possible for my People to be safe, if they will but reform their Manners, and behave themselves more dutifully towards me for the time to come. Such have been their Transgressions, that it would be just in me to bring them to a swift Destruction. But I

and

am willing to try the utmost before I do it; and therefore am even now ready with open Arms to receive them, if they will but return unto me.

All God's Denunciations of Judgment against any Nation are upon this Supposition, that they continue impenitent. For how positive soever his Decrees may seem to be, they may be reversed by a speedy Reformation, and God is very desirous that they should.

See the Account of this Temper in God, in the very first Verse of this Chapter, *v. 1. Run ye to and fro through the Streets of Jerusalem, and see now, and know, and seek in the broad Places thereof, if ye can find a Man, if there be any that executeth Judgment, that seeketh the Truth, and I will pardon it.*

Oh hasten, and if it be possible, find a *Phineas*, a *Moses*, an *Isaiah*, some pious Person or other, who by his devout Behaviour may put a stop to God's Intentions. Nay, God is so desirous that it should be thus, that he takes pains to seek for some such Righteous Person himself, *Ezek. 22. 30. And I sought for a Man amongst them that should make up the Hedge, and stand in the Gap before me, for the Land, that I should not destroy it.*

All which Expressions, and others of the like Nature, are sufficient intimations, that no Nation ought at any time to despair of God's Pardon and Forgiveness, provided they will but alter their Courses, and live more strictly obedient to his righteous Laws than they have done formerly.

That was a most severe Sentence; *Yet Forty Days, and Nineveh shall be destroyed*: But we find it was not absolute: For upon the *Ninevites* Repentance, the Decree was recalled, and the Judgment did not happen, which had been denounced against them.

God's Intentions are always to punish where a Nation continues incorrigible; but he expresseth himself ready to forgive whenever he shall meet with sorrow for what is past, and sincere purpose of Amendment for the future.

Shall I not visit for these Things? i. e. The Things
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are sufficient to provoke me to it, but I will defer it as long as I can, and it shall be my Peoples Fault if they are consumed. For I do still allow them time to amend, and am not come to any fixed Resolution, whether I shall be avenged of them just now or no.

And thus I have done with the Manner of God's expressing himself as to his Intentions of dealing severely with a Sinful People. It is by way of Question; *shall I not visit for these Things?* which denotes,

1. God's great unwillingness to destroy any People.
2. The Reasonableness of his doing it.
3. His Readiness to forgive, notwithstanding their many Provocations, if they will but repent and amend their Ways.

I shall from what has been discoursed, make these two Inferences, relating to our present Circumstances, and so conclude.

1. That it is no wonder that God's Judgments are abroad in the Land, when we consider how grievously we have offended him.

2. That how dangerous soever our Circumstances may at any time seem to be, with respect to future Events; yet we may, by a timely Repentance and Amendment, hope to be delivered out of them.

I begin with the *First*: That it is no wonder if God's Judgments are abroad in the Land, when we consider how grievously we have offended him.

The Judgment which God threatned to inflict upon his People is more particularly described, *v. 6th* of this Ch. *Wherefore a Lion out of the Forest shall slay them, a Wolf of the Evening shall spoil them, a Leopard shall watch over their Cities. Every one that goeth out thence shall be torn in Pieces, because their Transgressions are many, and their Backslidings increased.*

This is a severe Sentence indeed, and such an one as God, we hope, will never sign against us. To have our *House made desolate*, Mat. 23. 38. or as it is expressed by the Prophet Ezek. 30. 12. *to have the Land made wast by the Hands of Strangers*, this is the last and heaviest of God's Judgments. But although we

should

should believe so dismal a Calamity to be far enough from us, yet when we behold our present Posture of Affairs, we cannot but know that this is a thing no ways impossible, and that an ordinary Invention can easily suggest which way it may be brought about. And when we consider how general a Defection there is from God, throughout the Kingdom; How all orders of Men Sin against him, notwithstanding the sharp Methods which have been made use of to reclaim them.

When we reflect upon our Atheism and open Profaneness, upon our Intemperance and Luxury, upon our Oppression and Covetousness, upon our notorious Frauds and Couzenages, our Hypocrisie and Dissemblings, our Quarrels and unnatural Divisions, we cannot but think, that if God should suffer so severe a Punishment to happen to us, it was no more than what we deserved from him.

And now that I have mentioned Quarrels and unnatural Divisions; I cannot but take notice to you, that whoever Reads the History of *Jerusalem*, just before its final Destruction, will find that the intestine Broils and seditious Practices within the City, were as much the Cause of it, as was the Power of the *Roman* Forces without. And that therefore, although we are not, God be thanked, besieged as the People of the *Jews* were; yet since we have so potent and so crafty an Adversary to deal with, who makes use of all Opportunities of doing us a Mischief, no one can tell, but that by the help of these our Divisions he may bring at last that ruine upon us, which he could not effect any other way.

It is a sad Thing when Mens own Sins are become the actual Judgment of God upon them; and that in order to destroy them, he has nothing more to do, but to suffer them to go on in their present Follies.

We have of late Years been blest with extraordinary Success, and seem at this very Moment to be in a hopeful way of seeing a good Issue of things in a short time; but if we will undo all that has been done for us, by hearkening to Lies and false Suggestions, and by unreasonable Heats and Animosities amongst our selves, whom can we thank but our selves for it? Shall not God visit us for our Hatred and Malice, our passionate Contentions with one another, as well as for the rest of our notorious Offences? Yes, he will visit us. Nay, he does even now visit us, and that to purpose. A new Plague is on the sudden begun amongst us. These Heats and Animosities are an Infatuation upon us. And if we don't in time repent of them, and return to our Wits again, will utterly ruin and destroy us.

2dly, From what has been discoursed I infer, that how dangerous soever our Circumstances may at any time seem to be with respect to future Events; we may, by a timely Repentance and Amendment, hope to be delivered out of them.

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We have observed all along, that God is a Being of pity and tender Compassion: That he is very loath to come to any Resolution about the Destruction of any People. That when he does denounce his Wrath against them, it is upon a Supposition that they continue impenitent. Because, whenever they are willing to be reclaimed, God will show himself willing to be reconciled unto them.

We have indeed all of us just Cause to take up our Prophets complaint, *Jer. 4. 19. My Bowels, my Bowels, I am pained at my very Heart, my Heart maketh a Noise in me, I cannot hold my peace because thou hast heard, O my Soul, the Sound of the Trumpet, the alarm of War.* Nay, we have great Reason also to say, in the Language of Deborah, *Judg. 5. 15. For the Divisions of Reuben there are great searchings of Heart.* But we have no Reason to be hereupon above measure dejected, as Men without hope: Because if we do but hasten to break off those Lusts, which have occasion'd the bringing what has happened upon us. If we do but return with true penitent and contrite Hearts unto him that has smitten us: We need not doubt, but that God in his due time will cause the Sound of the Trumpet to cease: Will make us, who are of one House, to be of one Mind too. And instead of War, and Confusion, will establish Peace and Safety amongst us.

And therefore let our Adversary, with whom we are contending, be never so potent, never so false; he who *breaketh the Spear in sunder, and burneth the Chariots in the Fire*, can in a Minute confound all his Devices, and bring him to a swift and sudden Destruction. Let our Heats and Animosities run never so high, he who *ruleth the raging of the Sea, and the Madness of the People*, can pacifie our Spirits, compose our Differences, and make us Friends again with one another. But this is not to be expected, unless our behaviour be such as God likes and approves of. And therefore since he is pleased to visit, let us visit too.

Let every one of us descend into his own Breast, and make strict inquiry what darling lust is nourished there, which may have helped to kindle God's Wrath against us. And how dear soever any Sin may be to us; Let us now bring it forth, and slay it before the Lord.

Let him that has been Unrighteous, be so no more. Let him that has been intemperate, be so no more. Let him that has been profane, be so no more. Let him that has been negligent in the Worship of God, be negligent no longer. Let him that has been either Covetous, or Ambitious, or Proud, cease to be so for the future. Let him who at this time finds himself to be very fretful and angry with his Neighbours, because they have not perhaps the same Opinion of Persons and Things as he himself has, endeavour to cure himself of this waspish and peevish humour, and take care that *all Bitterness, and Wrath, and Anger,*
and

and Clamour, and evil Speaking, be put away from him, with all Malice, Eph. 4: 31.

And on the other Hand, let us apply our selves to the Practice of all the opposite Virtues. Let us be just and honest, chaste and temperate. Let us entertain a due Reverence for God, and be constant and devout in the publick Worship of him, both at home and abroad; and let us cry incessantly unto him for Pardon and Forgiveness in this time of need: Let us be meek and humble, of a kind, peaceable, and charitable Temper; Let us be sure to put a fair Construction upon all our Governour's Actions, and to be kindly affected, and to carry it inoffensively towards those who in any Respect differ from us. In a Word, let us as much as in us lies be strictly conformable to all the divine Commandments; then may we reasonably hope for a Removal of those Judgments which at present afflict us: And that God, who visits us in Anger, will suddenly visit us in Mercy, by forcing the Oppressor and cruel Man to hearken to such necessary Terms of Peace as shall be offered him. And by putting an End to all those Heats and Contentions which are thus unexpectedly, as well as very unseasonably, sprung up amongst us. The happy Consequence whereof, what can it be else, but that we shall every one of us live quietly under his own Vine, and under his own Fig-Tree.

And under the mild and gentle Government of our most gracious, and most religious Sovereign, shall have our Share in all those Blessings, as will not only inable us to pass thro' this troublesome World, with much Ease and Comfort, but will likewise contribute very much towards the making of us Partakers of everlasting Happiness in the World to come.

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F I N I S.

Primitive Christianity revived: A Sermon preach'd in the Parish-Church of St. Edmund the King, on Sunday April 24th, 1709. Being Easter-Day in the Evening. By Thomas Lynford, D. D. Rector of the united Parishes of St. Edmund the King, and St. Nicholas Acons, and Chaplain in Ordinary to Her Majesty. Published at the Request of some Gentlemen who contribute towards the Maintenance of a Monthly Evening-Sermon, to invite Persons to frequent the Holy Communion, and others who heard it. London, Printed and Sold by Joseph Downing, in Bartholomew-Close near West-Smithfield.

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